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AN ESSAY UPON THE STATE and CONDITION OF PHYSICIANS AMONG THE ANTIENTS:

OCCASIONED

By a late DISSERTATION of the Reverend Dr. MIDDLETON:

ASSERTING

That Physick was Servile and Dishonourable among the old *Romans*, and only practis'd by Slaves, and the meanest of the People.

Opiferque per orbem Phœbus. Ovid.
Non ego sum satis ad tantæ præconia laudis. Tib.
Sed quid tentare nocebit? Ovid.

By *CHARLES LAMOTTE*, A. M. Chaplain to the Duke of *Montagu*, F. R. S. and Member of the Society of Antiquaries in *London*.

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V1 Tracts Medicine

To His GRACE

JOHN,

Duke of MONTAGUE, *M. D.*

Fellow of the *Royal Society*, and of the *College of Physicians*.

MY LORD,

IF this little Piece, which I humbly offer to Your GRACE, was as good and as well finiſhed as I could wiſh, it might lay a double Claim to Your Patronage. Firſt, as it is an endeavour to do juſtice to a Profeſſion, in which You are a Graduate, and to a Body of Learned men, of which You are a Member. In this Eſſay You will ſee, tho' but faintly

drawn, the Dignity, Uſefulneſs, and Excellency of the Faculty, the Circle and Compaſs of curious Learning, and uſeful entertaining Sciences, which it takes in, which You have ſo juſt a Taſt, and ſo good a Knowledge of Your ſelf. Here You will ſee thoſe Heroes and Princes, that have not thought it beneath them to ſtudy and even to practice it, and your own Example confirm'd by that of ſo many Illuſtrious Perſons. The other reaſon which might give this ſome Title to Your GRACE's Protection is, that it was drawn up under Your Patronage, in that happy Situation and Retirement, which are entirely owing to your GRACE's Goodneſs, that has hardly left me room for a wiſh, and hath enabled me to ſay, with *Horace*,

Nil ultra potentem amicum
Flagito, ſatis beatus.

I know your GRACE too well, to think of acting here the part of a Dedicator, and of giving a detail of Your Virtues to the world. Tho' I might perhaps be allow'd to be no incompe-

tent

tent Judge of them, as I have had the Honour of knowing You from your Infancy, and have ſeen them growing and increaſing with your Years. I have obſerved with Pleaſure a ſincere Love of Truth, in a tender age, which does not ſo well know the price and value of it, and which is then moſt apt to ſwerve and deviate from it; that inviolable Steadineſs and Adherence to your Word and Promiſe, which give the ſame Joy and Aſſurance to the Petitioner, as if he was actually poſſeſs'd of the Favour. I have obſerv'd that Humility and Condeſcenſion to your Inferiors, which are inſeparable from true Nobility, and are ſo far from ſinking, that they rather add new luſtre and brightneſs to, the ſplendor of Birth and Fortune. And laſtly, I have ſeen, and all the world has ſeen and admir'd in your GRACE, that Humanity, Tenderneſs, and Compaſſion; that Readineſs and Chearfulneſs in doing good; that univerſal and extenſive Charity, which ſtill chear and revive your Country with your Preſence, and ſpread a Joy, Gladneſs and Serenity, whereever you come.

Tu

Tu das lumen tuæ, dux bone, patriæ.

I could with pleaſure enlarge upon the Topicks which I have ſo lightly touched upon; but that I know that as no one is more aſſiduous to deſerve praiſe, ſo no one is more ſollicitous to decline and avoid it.

That YOUR GRACE may live many years in the practiſe of thoſe Virtues, which You take ſo much delight in; that Providence may make You as happy, as You endeavour to make all that have recourſe to, and depend upon You; and that You may long continue to be the Delight and Benefactor of Mankind, is the ſincere ardent Wiſh of,

MY LORD,

YOUR GRACE'S

Moſt Obedient,

Moſt Oblig'd,

Humble Servant,

CHARLES LAMOTTE

THE PREFACE.

THIS little Piece was at first drawn up for a Company of learned Men, who did me the honour (some Years since) to admit me into their * Society, and would never have appear'd in this publick manner, but for some of my Friends; who, having a more favourable opinion of it, than I am sensible it deserves, prevail'd with me to give it to the World. As the Subject is pretty much out of my way, and out of the Course and Channel of my Studies, I fear 'tis not free from many Blemishes, and Faults; which

* The Society of Antiquaries in London.

I hope

I hope, for that reaſon, the Reader will be ſo kind as to forgive. I have lately heard, that this Queſtion has been examin'd already, by a Gentleman of the Faculty, in a learned Preface to the Engliſh *Tranſlation of Mr.* Le Clerc's *Hiſtory of Phyſick. I am ſorry I could not get the ſight of it, ſince it might have given me new Light, corrected ſome Miſtakes, or (which had been better both for the Publick and my ſelf) might have prevented me from the publiſhing of this. Since the ſending theſe Papers to the Preſs, I have been told that Dr.* Middleton *has anſwer'd his Adverſary, and clear'd himſelf of the falſe Quotations that were laid to his charge. This is what I never doubted of, but always expected from his Worth and Character.*

AN

ESSAY

ON THE

STATE of PHYSICK.

SIR,

RECEIV'D the Favour of your laſt, together with Dr. *Middleton*'s Diſſertation on the State and Condition of the Phyſicians among the Old *Romans*: I have read it over with a great deal of Pleaſure, and return you many Thanks for it. But ſince you ſeem to deſire ſomething more than my Thanks, I mean, that I ſhould give you my Opinion of the Doctor's Performance, and of the Point in Diſpute, between him and the Gentlemen of the Faculty: As to the firſt, I will tell you, Sir, that it is written with great Beauty of Stile, Purity of Language, and Vivacity of Wit. I hear ſome Gentlemen of the Profeſſion have lately reply'd upon him, and have laid falſe and unfair Quotations to his Charge, but I hope, without any juſt and reaſonable Grounds; for I believe the

Doctor

Doctor is a Man of too much Candor, to make uſe of ſuch low and indirect means, and alſo a Perſon of too much Senſe, not to know that nothing more ſinks and diſcredits a Cauſe, tho' it be never ſo juſt and good; that to take away Truth from a Diſpute and Controverſy, is to take away the very Soul and Life of it; that no greater Injury can be offer'd to Truth, than to defend it by any thing but it ſelf; that one ſingle Quotation prov'd to be falſe does the Cauſe ten times more Hurt, than ever ſo many true ones can do it good; and that without Truth, all Beauty of Stile and Elegancy of Expreſſion, are like fine Colours clap'd upon a homely Face, which only ſerve to make it more ugly and frightful than before. So that I don't doubt but that he will keep his ground, repel thoſe Attacks, and clear himſelf of thoſe hard Imputations.

As to the Second thing; you deſire that I ſhould give you my Thoughts concerning the Point in diſpute: I don't deſign to make my ſelf a Party in the Cauſe, nor interfere in the Controverſy between thoſe Learned Gentlemen;

Non noſtrum inter eos tantas componere lites.

I ſhall therefore give my Thoughts another Track, and allowing the Hypotheſis of the Doctor to be true, which I have neither Leiſure nor Ability enough to diſprove, I ſhall proceed in this plain and eaſy Method.

Firſt, I ſhall ſhew in what Eſteem Phyſick and the Profeſſors of it have been among the Antients, excluſive of the *Romans*.

Secondly, I ſhall make ſome Remarks upon the Profeſſion itſelf, and endeavour to ſhew the Honour, Uſefulneſs and Excellency of it.

Thirdly,

Thirdly, I ſhall examine how it came to paſs that a Profeſſion, ſo uſeful and excellent in it ſelf, ſhould ſo far degenerate and ſink ſo low among the *Romans*, as to be the Practice of their Servants and Slaves.

Fourthly, I ſhall take a ſhort View and Survey of the Slaves and Servants among the Antients, and enquire what kind of Slaves we may ſuppoſe thoſe to be that chiefly practiſed Phyſick at *Rome*.

As to the *Firſt*, the Eſteem that Phyſick and the Profeſſors of it have been in among the Antients. * *Cicero* aſſigns the Invention of that Science to the Gods; and † *Pliny*, who was no great friend to the Faculty, ſaith, 'twas thought to be deriv'd from the Gods, as all other uſeful Inventions were: And ſurely none could lay a better claim to a divine Original, than this which is ſo contriv'd and calculated for the Benefit and Happineſs of Mankind, which maintains and prolongs the Life of Man; and preſerves Health, that valuable Gift of God, without which, Life would become a Burthen, and the World it ſelf not worth the enjoying. To theſe two Authors I ſhall add § *Macrobius*, who ſaith, that Phyſick was thought to have had ſomething in it ſo divine, that *Apollodorus* ſaid, ‡ ÆSCULAPIUS preſided over Divination and Auguries as well as over Phyſick; which we cannot wonder at, (ſaith that Writer) ſince Phyſick and Divination are ſo inſeperably link'd together; ſince a Phyſician muſt divine the critical Times and Symptoms of Diſeaſes, and as *Hippocrates* obſerves, τὰ προφόντα, τὰ προγεγόνοτα καὶ τὰ μέλλοντα ἔσεσθαι. From this Notion of Divinity, the Antient Phyſicians were

* Deorum immortalium inventioni conſecrata eſt Medicina. *Cic. Tuſc.* L. 3. † Diis primum inventores ſuos aſſignavit Medicina. *Plin.* L. 29. C. 1. § Macrob. Saturn. L. 1. C. 20. ‡ *'Tis certain* Apollo *preſided over both; for* Virgil *places* Auguriùm & uſum Medendi *among the Arts of* Apollo. Æn. L. 12. V. 391.

call'd Σωτῆρες, Saviours of Men; and thoſe that were eminent in their Profeſſions, as *Chiron*, *Æſculapius* and *Hippocrates*, were plac'd among the * *Gods*, and receiv'd divine Honours from their Country after their Deaths. So we ſee when *Homer* mentions Phyſicians, he calls one διὸς Ἀνὴρ, another ἰσόθεος φῶς. But that we may have better Notions of the Phyſicians that flouriſh'd in *Homer*'s Age, it will be neceſſary to conſider them under a double View: Firſt, ſuch as were profeſs'd Phyſicians. Secondly, ſuch as had ſtudied and underſtood Phyſick, and only occaſionally practis'd it. As to the Firſt of theſe, we find two Men very eminent in their Profeſſion, who were Phyſicians in the *Grecian* Army, *Machaon* and *Podalirius*, the Sons of *Æſculapius*, whom *Homer* always mentions with the greateſt Encomiums: Theſe two were in great eſteem, not only for their Profeſſion, but alſo for their Power and Command; they both made a conſiderable Figure in the *Grecian* Army; they came to *Troy*, with thirty † Ships under their Command, and were alſo Princes of three Cities, *Tricca*, *Ithone* and *OEchalia*, and acted under a double Capacity, ſometimes as Heroes and Generals, and ſometimes as Phyſicians; ſometimes we find 'em fighting, and ſometimes applying Medicines to the wounded; ſometimes giving and receiving Wounds, and ſometimes healing of 'em. But beſides theſe two Princes that profeſs'd Phyſick, there were other Heroes in the Army, that did not think it beneath 'em occaſionally to practice it. Thus we ſee § *Eurypylus* (when he was wounded) beg'd

* Nunquam homines ad deos propius acceduut, quam vitam aliis hominibus dando. *Cicero.*

And this was an honour that they better deſerved, than their greateſt Heroes, who were moſt of 'em but Plagues of the World, and Deſtroyers of Mankind. † Iliad β. v. 370. § Iliad λ 829.

of

of *Patroclus* to bathe his Wounds with warm Water, and to apply thoſe Medicines, that he had been taught by *Achilles*. *Neſtor* himſelf, the wiſe *Neſtor*, did not think it beneath the Royal State, nor unſuitable to his Gravity and Wiſdom to practice Phyſick. This he did upon *Machaon* the Phyſician * himſelf, and among other Medicines made him drink *Pramneian* Wine, which † *Athenæus* ſaith is good againſt inward Inflammations. And Laſtly, *Achilles* himſelf, the moſt proud and haughty of the *Grecian* Princes, did not think the Knowledge of Phyſick unworthy of a Hero; he had ſuck'd in the Science with his Milk, and had learn'd the Cure of Wounds from his Governor *Chiron*. If it be ſaid that the Phyſick practis'd in thoſe Times was no more than Chirurgery, I anſwer, that it was that Part of it which properly came in the Poets way, and fell in with his Subject, and was the moſt needful in time of War and Action, and before Luxury and Intemperance had brought in that Deluge of Illneſs and Diſeaſes into the World; before the NOVA FEBRIUM TERRIS INCUBUIT COHORS. Beſides we have obſerved above, that *Neſtor* adminiſtred *Pramneian* Wine to prevent Inflammations.

Laſtly, § *Plutarch* is expreſs that *Chiron* had taught *Achilles* ſomething more than Chirurgery, that he inſtructed him in the *Medicina diæte-tica*, or that Part of Phyſick which depends upon a Regimen or Diet. Perhaps, Sir, you will ſay, that there is no great Streſs to be laid upon theſe Accounts of the Heroick Age, which have ſuch a Blending and Mixture of the Fabulous;

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* Iliad λ 638. † ταῖς φλεγμοναῖς ἐναντιώτατον. Ath. L. 1. § Ης περὶ τὸ σῶμα διαίτης ουκ ἀπειρος. Plut. Sympoſ. L. 5. Prob. 6.

but

but I hope you will allow that *Homer*, who liv'd but three hundred Years after it, ſpoke *more antiquo*, according to the Cuſtom of thoſe early Ages, and had regard to the Eſteem and Value Phyſick and the Profeſſors of it were in at that time. For which reaſon I have often wonder'd that *Virgil* ſhould ſpeak leſs honourably of both: For when he * mentions *Iapis* the Phyſician of *Æneas*, he ſaith, that *Apollo* offer'd to give him the Power of Divination, of Muſick, and the Bow, but that he, to prolong his Fathers Life,

Scire poteſtates herbarum, uſumque medendi
Maluit, & MUTAS *agitare* INGLORIUS *artes.*

This Place of *Virgil* I muſt own has often ſurpriz'd me, for I could not conceive why that Poet ſhould call the Profeſſion of Phyſick MUTÆ ARTES, and give the low Epithet of INGLORIUS to the greateſt Phyſician of his Time. Since I've clearly ſhewn, that in that Age, Phyſicians were Princes of Cities, and Commanders of Fleets, and that Phyſick was eſteem'd, ſtudied, and practis'd, by Kings and the greateſt Heroes. One of *Virgil*'s Commentators †, who ſaw the Difficulty, ſaith, that he ſpoke in reſpect to the *Romans*, and other Nations, when the Profeſſion was not honourable, and only practis'd by Slaves and Servants; but if the Poet did ſo, he certainly did wrong. This is what the *Italians* call, a Fault againſt the COSTUME. He ought to

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* Ipſe ſuas artes, ſua munera, lætus Apollo
Augurium, Cytharamque dabat, celereſque Sagittas.
Ille, ut depoſiti proferret fata parentis. *Virg. Æn.* l. 12. v. 392.

† Cum reſpectu ad Romanas & *alias gentes*, apud quas medicina non erat in honore, atque ſervis communicabatur. *Farnab. in locum. I wiſh he had nam'd thoſe other Nations that treated Phyſicians in this manner, I am ſure he could not produce any but the* Romans.

have

have conſider'd the Phyſicians,. and ſpoke of them in the Senſe and Notion the World had then of that Order. Neither do I think that the Contraſt and Oppoſition that *Virgil* places between this and the other Arts of *Apollo*, is altogether juſt: As to the firſt, *Augurium*, I have already ſhewn, that the Antients thought that there was ſomething Divine in the Science of Phyſick, and that the Art of Divination and this Science were ſo nearly link'd together, as to be inſeparable. As for the two laſt, the CITHARA and CELERES SAGITTÆ, I can't ſee for my life, why theſe ſhould be thought the nobler and more honourable Arts, eſpecially the laſt, the Management of the Bow; which is as much inferiour to Phyſick, as Dexterity of Hand is to Learning and Science; and as killing and deſtroying is to ſaving and preſerving. And therefore I cannot help looking upon this Paſſage of *Virgil*, as one of the * *Nævi* and Slips which are to be found in that excellent Poet, and which he would have corrected himſelf, if he had liv'd to finiſh and reviſe that Poem; which the Learned agree he did not do, and therefore prefer the *Georgicks* in their kind, as the moſt finiſh'd and poliſh'd Piece, which had received the laſt hand and accurate reviſing of the Author. I don't doubt but Mr. *Dryden*, who was as great a Critick as he was a Poet, was aware of this Blemiſh, for in his Tranſlation he ſoftens the Expreſſions, and dropping the word INGLORIUS, he expreſſes himſelf thus; he

Preferr'd the Power of Herbs, and ſilent Praiſe
Of Healing Arts to the Phœbean *Lays.*

* *Some Faults and Overſights of this kind may be ſeen in* A. Gellius, *which, 'tis ſaid there,* Virgil *would have corrected, if he had liv'd to ſet his laſt hand to his Poem.*

But

But if we leave the Heroic Age, and come close to Times of a clearer Light, and greater Certainty, we shall find the Science of Physick still kept its ground, in Honour and Dignity; and flourish'd in the Esteem and Praise of the most famous Men, for Wisdom, Learning and Philosophy.

The first I shall take notice of, is *Pythagoras*, who (as Mr. *Le Clerc* * observes) neglected nothing that might make him excel in Arts and Sciences; for he travell'd into *Egypt*, which was then the Scene and Theatre of all Learning, and there improv'd and perfected himself in all manner of curious Knowledge, among which, Physick was not forgot: For he and his Disciples (as † *Celsus* justly observes) were the first that brought reasoning into Physick, and join'd that Part to it, call'd Physiology, that treats of the human Body, in its several Parts, and whatsoever relates to it, and that upon Physical and Anatomical Principles. Not that he or his Disciples were properly Practitioners, for they chiefly apply'd themselves to the Theory, all but *Empedocles*, who excelled in the practical Part, and performed many remarkable Cures. This last Philosopher had such an Esteem and Value for the Profession, that he § declared, that the Soothsayers and Physicians were infinitely above other Men, and approached very near to the Immortal Gods.

The next eminent Philosopher that claims a Place here, is ‖ *Democritus*, who spent his Estate in travelling to see the most learned Men, and to instruct himself in all manner of curious Know-

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* Le *Clerc*. Hist. de la Medicine. *Pag*. 90. *ult Edit*.
† Ibid. *Pag*. 89. § Hist. de la Medicine. *Pag*. 94.
‖ Clem. Alex. Pæd. *l*. 2. Le *Clerc*. Hist. 96.

ledge,

ledge, and left ſeveral Books that he compoſed upon the Science of Phyſick. The next I ſhall mention for the Honour of the Faculty, ſhall be the Divine *Plato*, the Prince of the Philoſophers, who following the Steps of *Pythagoras* and *Democritus*, treated of the Theory of Phyſick, of the OEconomy of human Bodies, and of the Principles of which it is compos'd. The Reader that will ſee more of this great Man, in relation to Phyſick, may conſult the excellent Hiſtory of Dr. *le Clerc* of *Geneva*. I might have mention'd *Hippocrates* before *Plato*, ſince he was born about thirty Years before him, but I was unwilling to ſeparate him from the reſt of his Brethren, the Philoſophers.

* *Hippocrates* the Prince of Phyſicians, a Man of a noble and conſiderable Family, was the eighteenth in the right line from *Æſculapius*: Neither was he leſs nobly deſcended by his Mother *Phænarete*, or *Praxithea*, who was the nineteenth from *Hercules*.

After him appear'd the great *Ariſtotle*, who diſtinguiſh'd himſelf in that kind of Learning, and compos'd ſeveral Books of Phyſick, which are loſt, except the Hiſtory of Animals, which he wrote at the Requeſt of *Alexander*, which is ſtill extant; where he diſplays his extenſive and univerſal Knowledge of Nature, ſhews very curious things concerning the Parts of Animals, and their Generation, and elaborate ſearches in Phyſick and Anatomy. But *Ariſtotle* did not (like *Plato* and other Philoſophers) confine himſelf to Theory only, for he apply'd himſelf to the Practice of Phyſick, and even of the loweſt

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* Le *Clerc* Hiſt. Pag. 113. *He had (as I've obſerv'd) divine Honours paid, and was by his Countrymen plac'd among the Gods.*

Part of it, Pharmacy, if we believe *Ælian*, *Rapin* and *Fr. Patricius* *; and no wonder he did ſo, ſince in this he only follow'd the Steps of his Father, *Nichomamacus*, who was himſelf an eminent Phyſician, and was nobly deſcended from one of the ſame Name, who was King of *Pheres*: He had written (as *Suidas* informs us) ſix Books of Phyſick, which are all loſt. And as if the Knowledge of that Science ran in the Blood, and was entail'd upon the Family of *Ariſtotle*, his Grandſon † *Eraſiſtratus* gain'd great Reputation in the Profeſſion, and was chief Phyſician to *Antiochus* and *Seleucus* Kings of *Syria*. But as *Apollo* the God of Verſe equally preſides over Phyſick, ſo ſome of the Ancient Poets have diſtinguiſh'd themſelves in that Science.

The Father of the Poets, *Orpheus*, is reckon'd by *Pauſanias*, as one of the Inventors of Botany, and (as § *Pliny* ſaith) was the firſt that wrote with any Curioſity about it. His Diſciple *Muſæus* follow'd the Steps of his Maſter, in the Study of Phyſick, and particularly of Herbs and Plants, and like him, compos'd a Treatiſe upon that Subject.

But as I am ſpeaking of Poets, that were alſo Phyſicians, it would not be fair to exclude *Homer* the Prince of Poets, who (as Learned Men obſerve ‡) ſo curiouſly deſcribes the Wounds of his Heroes, and ſo nicely diſplays and diſcovers every Part, that no one can doubt but he had

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* Satis conſtat inter omnes ad 40 annum Ariſtotelem fuiſſe Platonis auditorem; quo univerſo termino Pharmacapolii arte nec non arte medica victum quæritaſſe, *&c.* † Eraſiſtr. Ariſtotelis filia genitus. *Plin. v.* 3. *Elz. p.* 187. *Fr. Patric.* Diſſert. Peripat. *To.* 1. *p.* 3.

§ Primus autem omnium quos memoria novit Orpheus de herbis aliqua curioſiùs prodidit. *Plin. Elz. v.* 3. *p.* 6.

‡ *Mr.* le Clerc.

ſome

ſome Knowledge of Phyſick, or at leaſt a competent Skill in Anatomy.

Theſe are the moſt conſiderable Men that have diſtinguiſh'd themſelves, both in the Theory and Practice of Phyſick, among the *Græcians*, which I was the more willing to inſiſt upon, becauſe that Country was for many Ages the great Scene and Theatre of Learning, and produc'd more Heroes of this kind, than any Country in the World beſides. Nay, *Athens* itſelf, tho' but a ſmall Territory, and a poor barren Soil, was ſo fruitful in this particular, that it was call'd the Eye of *Greece*, and gave the World greater and finer Genius's, and more famous Men in all Arts and Sciences, than the whole *Roman* Empire put together: And yet this learned, polite and elegant People, did not treat Phyſick with Scorn and Contempt, did not look upon it as ſervile and diſhonourable, nor debaſe and proſtitute the Practice of it to Slaves and the vileſt of the People. They had more juſt and true Notions of things. So far from that, the *Athenians* made a particular Law, by which Slaves were debarr'd not only from the practiſing of Phyſick, (as Mr. *Clerc* ſeems * improperly to expreſs it) but even from the ſtudying and learning of it: So that the Verſe in † *Euripides*, which Dr. *Middleton* has quoted and pointed, and levell'd at the Faculty, ſeems a little unluckily to recoil upon himſelf, and rather redounds to the Ho-

* Il etoit defendu aux eſcláves de *ſe meler* de la Medicine. *The Words in* Hyginus *to which Mr.* le Clere *refers, and which he thus tranſlates, are in the original thus,* Nam Athenienſes lege caverunt ne ſervus aut fœmina artem Medicinam (*I ſuppoſe a falſe Print for* Medicam) *diſceret.* Hygin. Lugd. Bat. apud Guasbikios, p. 252. † ὃ χρὴ τὸν ἄνδρα δοῦλον ὄντ ἐλευθέρας γνώμας διώκειν. Purip. in Antiop. i. e. *Slaves muſt not follow liberal Arts.*

nour and Dignity of the Profeſſion: For tho' *Euripides* was not born at *Athens*, but at *Salamis*, (where his Friends fled for Refuge during *Xerxes*'s Invaſion) yet as he liv'd and flouriſh'd at *Athens*, and could not be ignorant of the Laws of that Country, I make no doubt but in that very Verſe quoted by the Doctor, he had his Eye upon Phyſick, which at *Athens* was reckon'd among the Liberal Sciences, and was in ſuch Eſteem, that the very learning of it was forbidden to Slaves.

But to proceed, the fabulous Age is not the only Period that can furniſh us with Examples of Kings and Princes that have made Phyſick their Study and Practice; for latter Ages will produce Inſtances of great Monarchs and Princes, that have not thought this Science inconſiſtent with their Majeſty and Greatneſs.

I ſhall begin with two Kings very famous in Hiſtory; the one for Wiſdom and Knowledge, the other for Conqueſts and Military Glory.

The Firſt of theſe is *Solomon*, who had ſuch an univerſal and extenſive Knowledge of Nature, that the * Scripture tells us, *He ſpoke of Trees from the Cedar that is in* Lebanon, *even to the Hyſſop that ſpringeth out of the Wall.* He ſpoke alſo of Beaſts, of Fowls, creeping Things, and of Fiſhes; which Knowledge he ſo uſefully employed, that (if we believe † *Joſephus*) he compos'd many uſeful Remedies for the Benefit of Mankind.

The other Prince that deſerves a Place in the Catalogue, is *Alexander* the Great, who not only ſtudied, but alſo practis'd Phyſick.

I wonder Mr. *le Clerc* in his curious and entertaining Hiſtory of Phyſick, ſhould leave out and

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* 1 *Kings*, iv. 33. † *Joſeph.* l. 8. c. 2. *See* le Clerc *Hiſt.*

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forget a Prince, that does ſo much honour to the Profeſſion: I beg leave therefore to reſtore him to the Faculty, to which he certainly belongs. For this I have the Authority of * *Plutarch*, who ſaith expreſsly, that he was not only inſtructed by *Ariſtotle* in the Science and Theory of Phyſick, but alſo excell'd in the Practice of it; that he had aſſiſted many of his Friends in that way, had given them Rules to preſerve their Health, and preſcrib'd Remedies to reſtore it, as appears from his own Epiſtles.

Attalus Philometor King of *Pergamus*, who made the *Romans* his Heirs, took great delight in Phyſick, and made many Experiments to find out the Nature and Properties of Plants.

Mithridates, the powerful King of *Pontus*, who ſo long ſtruggled with the *Roman* Power, and kept that warlike People at Bay for 40 Years, in all that time of Hurry and Action, could find leiſure to ſtudy Arts, and Sciences, and this of Phyſick eſpecially, which is ſo uſeful and beneficial to Mankind: In which he made ſuch a Progreſs, that when *Pompey* order'd *Lenæus* his Freed-man, to tranſlate his Papers, they found ſo many curious and uſeful Things, that *Pliny* § ſaith, the Conqueſt of this Prince did not only ſerve to aggrandize the Dominion of the *Romans*, but to preſerve their Health and Lives, by the Remedies they found.

His Contemporary, *Nicomedes*, King of *Bithynia*, deſerves a Place alſo among the Phyſicians:

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* Δόκει δὲ μοὶ καὶ τὸ φιλιατρεῖν Ἀλεξάνδρω προστρίψεσθαι μᾶλλον ἑτέρων Ἀριστοτέλης, οὐ γὰρ μόνον τὴν θεωρίαν ἠγάπησεν, καὶ νοσοῦσι ἐβοήθει τοῖς φίλοις, ἀλλὰ συνέταττε θεραπείας τίνας, ὡς ἐκ τῶν ἐπιστολῶν λαβεῖν ἐστι. Plut. in Alex. Ed. Wech. p. 668. § Vitæq; ita profuit non minus quam Reip. Victoria. Plin. Nat. Hiſt. L. 25. C. 2. Ed. Elz. V. 3. p. 5.

ſince

ſince *Galen* ſpeaks of ſome Remedies that were attributed to him, and go under his Name.

The laſt I ſhall mention of Royal Race, is the famous *Cleopatra*. The ſame * Writer, who lived about 200 Years after her, mentions ſome Books of her Compoſing, of the Ornament and Embelliſhment of the Body, which, Mr. *le Clerc* ſaith, comes within the Compaſs of Phyſick. He adds, there are ſome Books extant, under the Name of that Princeſs, that treat of the Diſeaſes incident to the Female Sex. I hear there is in the Elector of *Bavaria*'s Library, a Book of Chymiſtry, ſaid to be written by that Queen: Whether the Works that go under her Name be genuine or not, I ſhall not make it my buſineſs to enquire. 'Tis enough for my purpoſe, that there was ſuch a Tradition, which is ſufficient to ſhew, that the Profeſſion of Phyſick was in ſuch eſteem in thoſe Ages, that Kings and Princes did not think it unbecoming their Majeſty and Greatneſs to ſtudy, and even to practice it. The mention that I have made of *Cleopatra*, brings me to that period of Time, wherein the *Romans* arriv'd to the higheſt Pitch in Arts and Sciences: But as I do not deſign to enter the Liſts with Dr. *Middleton*, whoſe *Hypotheſis* I have hitherto taken for granted, nor to make my ſelf a Party in the Diſpute between him and the Gentlemen of the Faculty, I ſhall here beg leave to take a ſtride of ſome Hundred Years, and to conſider the State and Condition of Phyſick, and the Phyſicians among the *Arabians*. This firſt, which you may take to be a pretty large Step, was no more than what was really taken by the Arts and Sciences themſelves. For Learning, like the *Sun*, firſt dawn'd and appear'd in the *Eaſt*, among the *Aſſyrians* and *Chal-*

* Galen.

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deans, whence it travell'd into *Greece*; where it ſhone for ſome Ages in its full Brightneſs, and Glory. Then it made its way into the *Weſt*, and for a time appear'd with ſome Luſtre in *Italy*: But there it did not long reign, but ſetting in the *Weſt*, it ſprung up again in the *Eaſtern* Parts, among the *Arabians*. That People, which had a piercing Judgment, a quick Apprehenſion, and a lively Wit and Imagination, with the Help of an elegant and copious Language, reviv'd thoſe Arts and Sciences, which ſeem'd to be wholly loſt and buried in the other Parts of the World. This they could not fail of doing, under the Patronage of their Princes, who were great Lovers and Encouragers of Learning; ſuch as *Almanzor* of the Branch of *Bennabas*, who to the Study of the Religion of his Country, joyn'd a deep Knowledge of the Law, Aſtronomy, and Philoſophy. Such another Prince was the great *Abdalla*, who ſent to the Emperor of *Conſtantinople*, to deſire the moſt curious Books in all Arts and Sciences, to fire and animate his Subjects to Knowledge. With ſuch Helps as theſe, they made vaſt Improvements in Learning, which they carried with their Arms into *Europe* it ſelf, and founded a famous Univerſity in *Spain*: Where (had they been Chriſtians) 'tis a pity but they had kept their Ground, for they were drove out by the *Goths*, a Nation every way leſs valuable and deſerving than themſelves. With theſe Encouragements I have mention'd, that learned and polite Nation made a vaſt Progreſs in Arts, and Sciences, and produc'd many eminent Aſtronomers, Philoſophers, Mathematicians, and Phyſicians. And theſe, tho' I place them the laſt in the Account, was not the laſt in their Opinion, and Eſteem. The *Arabians* knew how to do Juſtice to real Merit and Worth. They had

had ſuch an eſteem and regard for Phyſicians, that they often truſted them with the Management of the Politick Body, as well as the Natural and Human one, and advanced them to the higheſt Employments and Dignities in the State. I ſhall give two or three Inſtances of this, which I believe will be thought a full Proof of my Aſſertion.

The Firſt conſiderable Phyſician that we meet with among them was *Iſaac*, who flouriſh'd in the 7th Century, and was ſo much in the King's Favour, that he adopted him for his Son.

The Second I ſhall name is *Avicenne*, who is ſtil'd at the Head of his Works, Prince, Father of *Haly Hazen*. He was firſt made Library-keeper to the King, in which Poſt he improved himſelf ſo much, that he exceeded all in curious Learning and Knowledge. He was thought to write in as much Purity, and Elegancy in his own Tongue, as * *Tully* and *Boccacio* did in theirs. From the place of Librarian, he was promoted to be Grand Vizir or Prime Miniſter to the Prince, which Poſt he diſcharg'd with Worth, Dignity, and Honour.

The laſt I ſhall mention was the moſt Famous of all, *Averroes*. He was deſcended from noble Anceſtors, who had fill'd the greateſt Poſts and Employments in the State, and whoſe Steps he ſo well follow'd, that he ſucceeded his Father and Grandfather, in the Places of Grand Juſticiary, and Chief Pontiff, or Head of the Prieſts. So joining as it were the three Faculties together, he ſo diſtinguſh'd himſelf in them all, that the Emperor of *Morocco* offer'd him the Place of Supreme Judge of that Country, and of all *Mau-*

* *Mr.* le Clerc.

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ritania, giving him leave, at the ſame time, to keep his Places and Dignities in *Spain*.

Now theſe two laſt that I have mention'd, were not only Students and Theoriſts in Phyſick, as *Plato*, and ſome other Philoſophers, but were really and actually Practitioners in that Faculty.

And thus I have endeavoured to give you a View of the State and Condition of the Phyſicians among the Ancients, which (though I am ſenſible it is but a very imperfect one) may I hope ſerve to ſhew, that we ought not to make Judgment of Arts and Sciences, by the Notions and Prejudices of any particular People or Nation, but ought to be directed in our Opinions by Senſe and Reaſon, and by thoſe Rules which Juſtice and Equity require.

Which brings me to the Second thing I deſign'd, which was to make ſome remarks upon Phyſick in general, and to ſhew as well from the Nature of that Science, as from the Studies and Sciences which lead to, and are inſeparable from it, that it carries all the Marks of Worth, Dignity and Excellency along with it. I have already obſerved, that it was thought by the Ancients, to be the Invention and Gift of the Gods to the World; that it was contrived and calculated for the Benefit and Happineſs of Mankind, and was intended to maintain and prolong Life, the moſt valuable Gift of Heaven; and to preſerve the Health of Man, without which Life would become a Burthen, and the World it ſelf not worth the Enjoying. But the Dignity of Phyſick will further appear, if we conſider the Studies and Sciences that lead to, and are indeed inſeparable from it. Now theſe contain an *Encyclopædia*; or a vaſt Compaſs of the moſt curious Arts and Sciences, and lead the Practitioner into theſe

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without ſtepping out of his Way, or going out of his Channel, which cannot be ſo properly ſaid of the other Faculties and Profeſſions. I remember an Obſervation upon the three Faculties, (I think 'twas made by Sir *William Temple*) that the Clergy had the Honour, the Lawyers the Riches, and the Phyſicians the Learning. I will not pretend to vouch for the Truth of this Remark, nor make any injudicious Parallel between the three Faculties, as I belong to one my ſelf, and have the greateſt reſpect and eſteem for the other. I ſhall only obſerve, that there are many curious Sciences, and much choice Learning, which the Phyſician naturally meets in his way, which he cannot avoid, and which of neceſſity he muſt be Maſter of, if he intends to excel in his Profeſſion; all which are not ſo obvious to the other Faculties, who muſt in ſome Meaſure go out of their way to attain them; ſo that what to theſe is a παρεργον, is really the ἔργον, and very buſineſs of the Phyſicians.

In order to clear this, permit me, Sir, for a while, to take leave of the Ancients, and to view the three Faculties as they ſtand at preſent among us, which I hope you won't think an improper and unneceſſary Digreſſion. To begin with the Divine; He has a very long and ſometimes a tedious Way to go, before he can arrive at the End of his Labours, and be Eminent in his Profeſſion: For beſides the learned Languages, the *Greek*, *Latin*, and *Oriental* Tongues, and the Knowledge of Eccleſiaſtical Hiſtory, he muſt reſolve to go through the numerous Volumes of the Fathers and Councils; which, if done with Care and Application, will take up a great Part of his Life, and leave him but little Leiſure for the more curious and polite Studies. I know ſome Men have found out a ſhorter and nearer Way

Way to attain to the Knowledge of Divinity, which will take up but little time, and may be gone through without much Labour and Application. But theſe Students by their great Haſt, are ſure to make the worſt Speed; 'tis the CANIS FESTINANS CÆCOS PARTURIENS CATULOS. They are like unexperienced Travellers, who ſeeking bye Roads and ſhorter Ways, generally loſe the right Road, and fall into Holes and Precipices, which might have been avoided by keeping the beaten Path. For theſe Modern Syſtems, (beſides that the very beſt of them are very imperfect) are to be read with that Care and Caution, which perhaps every young Student is not capable of. He muſt travel *Pian Piano*, to avoid the Dangers that lie conceal'd. For a falſe Step of this kind is of a bad Conſequence, and, like an Error in the firſt Concoction, is ſeldom or never to be retrieved. I know but two ſorts of Men that deſpiſe the Fathers, and diſcourage others from Reading them: Thoſe that have Notions and Principles, which do not agree with thoſe primitive Writings, and you know, Sir, 'tis natural to reject thoſe, who differ in Opinion from us, and to ridicule and expoſe thoſe, that in eſſential Points are directly againſt us. The others are ſuch as have not the Courage INTEGROS ACCEDERE FONTES. They are apt to ſtart at thoſe venerable Heaps of Learning, thoſe numerous Volumes of the *Greek* and *Latin* Fathers. They are frighted at the STUDII LABOR ET MORA: But I can ſafely ſay, that I never yet knew one that had apply'd himſelf to that ſtudy, that repented his Labour; not one that had gone through that Road, but with pleaſure would travel it over again, if it was neceſſary. For after all that has been ſaid of the Fathers, to ridicule and expoſe them; after all the Faults and Blemiſhes, which

Daillé and other Party-Writers, like himſelf, have found in thoſe venerable Remains of Antiquity, they will ſtill keep their Grounds with Men of impartial Judgments. Allowing their Reaſonings (which were often *pro re natâ*) are not ſometimes ſo very juſt and cloſe, that ſome Paſſages of Scripture are not ſo nicely and exactly apply'd, as they may have been ſince, by the Improvement of Critical Learning; yet no man that thinks Impartially, will deny but that the Fathers are the beſt and trueſt Guides in Points of the Diſcipline and Government of the Church; that theſe will give a Man a truer Notion of Holy and Spiritual Things, will qualify him for his Paſtoral Care, and the Exerciſe of his Spiritual Functions; * that no Books can give them a better Senſe of the preparation of Mind, and inward Vocation with which Men ought to come to holy Orders; of the ſtrictneſs of Life, the deadneſs to the World, the heavenly-Temper, and the conſtant Application to the doing all the Good that becomes them. Theſe I am ſure the Student cannot find in any Modern Syſtem. Even *Limborch*, and *Turretine*, who are the beſt and the moſt Studied and Admired, may in ſome Things miſlead an unwary Reader, and ought to be read *bride en main*, and with a great deal of Care and Caution, which every young Student is not capable of. If I could preſume to recommend a modern Book to them, tho' 'tis not a Syſtem of Divinity, it ſhould be. *Bingham's Antiquities of the Chriſtian Church*, in which that great Man by ſearching the very Springs, ſetting the Doctrines of the Church in the faireſt and cleareſt Light, and ſhewing its exact Agreement with the moſt pure and primitive Times, has gain'd im-

* Biſhop *Burnet*.

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mortal Honour, and done great Service to our excellent Church. This is a Book that every Clergyman ſhould take care not only to have by him, but *Nocturnâ verſare manu, verſare Diurnâ.*

As to the other Faculty, I mean that of the Law, this no doubt is a Profeſſion of the greateſt Excellency and Worth. The Law is the very Life and Soul of Government: Without this there would be no Peace nor Order; the World would disband and run to Confuſion, and Men turn Savages, and deſtroy one another: 'Tis the Law that maintains the Peace and Quiet of the Publick, gives a check to Cruelty, Rapine, and Oppreſſion, and ſecures every Man in the quiet Enjoyment of his Property and Wealth: And if Riches fall to the ſhare of the Lawyer, 'tis what no one juſtly can envy him: They are the juſt Rewards of his honeſt Labours. But if we ſhould ſet the Faculty upon the Footing of the Old *Romans*, the Gentlemen of the long Robe would fall ſhort of their Accounts, and would be great loſers by the Exchange. For if the *Romans* made their Slaves their Phyſicians, I am ſure they made no better than Slaves of their Lawyers, ſince they deny'd them their juſt Rewards, and deprived them of the Fruit of their uſeful Labours; for they were forbidden by the CINCIAN Law, to take any Fee, Preſent or Reward, for their Pleadings; for fear, as * *Tacitus* tells us, that as the Violence of Diſeaſes brings Wealth to the Phyſicians, ſo the Infection of the Bar ſhould enrich the Lawyers, give way to Hatred and Animoſities, and encourage Enmities, Accuſati-

* Inimicitias, odia, accuſationes foveri; ut quomodo vis morborum pretia medentibus, ſic fori tabes pecuniam advocatis ferat. Tacit. Annal. L. 2. Ed. Gronov. v. 1 pag. 636.

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ons and Calumnies. So that the great *Tully* himſelf, by all his Orations and elegant Pleadings, gain'd nothing but Honour and Popularity in *Rome*. This Law in time was not much regarded, and grew into diſuſe, till the Empire of *Claudius*; who tho' he did not reſtore the CINCIAN Law in its full Force, yet he reſtrain'd the Lawyer's Fees, and ſettled them at Ten Seſterces a time, a ſcanty Reward for a firſt Rate Pleader. All Fees beyond this were look'd upon as Bribery and Extortion, as Money unjuſtly taken, and for which there lay an Action, and Recovery at Law. But tho' the Profeſſion of the Law is ſo Worthy and Excellent in it ſelf, and ſo highly conducing to the Happineſs of Mankind, yet it muſt be confeſſed the way to it is not altogether Smooth and Pleaſant; it is ſurrounded with great Pains and Difficulties, and leads the Student through a long, dry, heavy, unentertaining Study: He muſt turn over vaſt Bodies of the Law, conſult Reports and Caſes without number, which will take up great Part of his Life, and leave him little time and leiſure for curious, polite, and entertaining Studies. There have been, I muſt confeſs, ſome great and ſublime Genius's among them, Men of active and vigorous Tempers, that have not wholly kept themſelves within the Sphere and Compaſs of this Profeſſion, but have found Time and Leiſure to apply themſelves to thoſe other Studies, and in theſe to excel thoſe that had ſeparated themſelves for that purpoſe, and made it the whole Work and Buſineſs of their Lives. This Nation among others may boaſt of the great *Bacon*, who, tho' he had all his Life time practiſed and govern'd the Common Law, and bore the whole burthen and weight of Civil Affairs, yet found Time for more agreeable and entertaining Studies. To his Honour it muſt be ſaid, that

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he firſt broke the Ice, and ſet natural Philoſophy upon the true Footing of Experiment. By his vaſt Genius and indefatigable Labour, he work'd through all Difficulties, and not only gave the beſt Argument, * as a great Man obſerves, for the Defence of Experimental Philoſophy, but alſo left the beſt Rules, and preſcrib'd the ſureſt Method to advance and promote it. We our ſelves have lived to ſee two great Men of that Profeſſion, a COWPER, and a PARKER, who in the midſt of the Toil and Hurry of that buſy Profeſſion, and in the eminent Poſts which they fill'd, found ſo much Time to adorn and cultivate their Minds, and to unbend their Thoughts by polite and elegant Studies, as even to excel thoſe very Men, who had made it the whole Buſineſs and Employment of their Lives.

The laſt of theſe particularly, by the Elegancy of his Taſte, by † his deep Knowledge of the moſt polite Authors, and by his Kindneſs and Generoſity to learned Men, of whom he is the great *Mecænas*, has ſhewn himſelf truly *non Studiorum tantum ſed Studioſorum amantiſſimum.* I don't queſtion but more Examples of this kind might be produced among the Gentlemen of the Law, but thoſe are *Phænomena* which every Age does not produce. 'Tis not every Man that has that brightneſs of Genius, that force and vigour of Thought, and ſtrength of Conſtitution, to be equal to ſo many Things, to take in ſuch a vaſt Compaſs of Knowledge, and to go through that Courſe of Arts and Sciences; all which, as I have already obſerved, lie in the very Way and Road of the Phyſicians, and which he muſt excel in, if he will attain to any Eminency in his Profeſſion; he muſt make himſelf Maſter of all the

* Dr. *Sprat*'s Hiſt. of the *Royal Society*. † Lord *Macclesfield*.

Greek

Greek and *Latin* Hiſtorians, and Poets, where he will find thoſe beautiful and elegant Deſcriptions of the Epidemical Diſeaſes, and other Diſtempers that reign'd in their Times. He muſt likewiſe excel in all the Parts of Philoſophy: 'Tis an old Obſervation, that where the Philoſopher ends, there the Phyſician begins.

Plutarch ſaith, Phyſick and Philoſophy are ever inſeparable. He muſt go through that extenſive, but wonderfully entertaining Work of Natural Philoſophy, or the Knowledge of Nature: He muſt excel in all the curious Arts and Sciences, that have any Connexion and Affinity with it: He muſt take in * *Mathematicks*, *Chymiſtry*, *Botany* and *Anatomy*: This laſt particularly will lead him to that which is the true Knowledge, and beſt Philoſophy; 'twill give him a true Senſe of God's Providence, and of his miraculous Contrivance, as the Creator and Preſerver of Men. Thoſe above all men ſee the Works of the Lord, and his Wonders in the Body of Man, and how fearfully and wonderfully they are made. And this *Galen*, tho' an Heathen Writer, was ſo ſenſible of, that when he was going to deſcribe the ſingle Part of the Eye, he declared in a Rapture, that he was going to ſing an Hymn of Praiſe to the great Creator. And indeed he that examines but this one ſingle Part, the Eye; that conſiders the nice Frame and Contexture of the ſeveral Tunicks and Humours of it; the manner how it receives the Objects inverted on the *Retina*, and renders them upright and clear; he, I ſay, that conſiders this, muſt really have no Eyes at all, or muſt wink very hard that does not ſee enough of the Finger of God in that one

* *To demonſtrate and to have a right notion of the Tone of the Muſcles, and the Motion of the Bones, Dr.* Keil *has very well ſhewn the great uſe of Mathematicks in Phyſick.*

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little Part to convince the moſt obſtinate * Unbeliever. And therefore it has often been my wonder, that the Gentlemen of the Faculty ſhould of all Men in the World be tax'd with Infidelity, and want of Religion: If there were any ſuch, which I muſt confeſs I never yet met with, in the compaſs of my Acquaintance; they are, I dare ſay, as great Quacks in Learning, as they are in Phyſick. For as that great Philoſopher my Lord *Bacon* obſerves,

'Tis by little Knowledge of Nature that Men become Atheists, but a great deal of it returns 'em back to a Sound and Religious Mind.

I could produce many Inſtances of Men of that Profeſſion, that have exerted themſelves in the Cauſe of Religion; I ſhall inſtance in one, and he a Man of Quality, who was ſo far from thinking Phyſick ſervile or diſhonourable, that he not only apply'd himſelf to the Study, but did a vaſt deal of Good by the Practice of it: I mean the incomparable Mr. *Boyle*, of whom it is hard to ſay, whether he did more Honour to Phyſick, or true Service to Religion; which laſt he defended by his Writings in his Lifetime, and made a noble Proviſion for it at his Death, by the Foundation he has left for the Defence of thoſe great and ſublime Truths. It has been the Opinion of ſome Divines, that the Happineſs of the Bleſs'd in Heaven, receives a daily Increaſe, in proportion to the Good which their Writings or their Charities continue to do

* Nobis eſt perſuaſiſſimum, Atheiſmum quem vocant ſpeculativum, *i.e.* obfirmatam de Deitate in mundo nulla perſuaſionem habere locum, aut inveniri non poſſe in eo homine, qui vel unius corporis organici, & ſpeciatim oculi fabricam attento animo inſpexerit. —— *Sturmius.*

in the World. I ſhall not here vouch for the Truth of this Opinion, nor ſtep ſo far out of my Way, to examine it; I ſhall only ſay, that if it be ſo, that great and good Man muſt be exceedingly happy, by laying ſo ſolid a Foundation for the Defence of Religion, and promoting the Good of Mankind, which cannot be truly happy without it.

Dr. *Willis* that made ſo great a Figure in the Profeſſion, had ſuch a deep Senſe of God, and his aſſiſting Providence, that when at *Oxford*, he never began his Buſineſs, nor went to viſit a Perſon, 'till he had been at Chappel in the Morning, to recommend his Work to Heaven, and to implore a Bleſſing and Aſſiſtance upon the Labours of the Day. This particular I have from a Perſon of ſuch unqueſtionable Credit, and ſo very nearly related to the Doctor, that I have all the reaſon in the World to believe it to be true. But we need not go back for Inſtances of this kind, ſince there are Gentlemen of the Faculty now living, who have nobly exerted themſelves in the Cauſe: * one of which, very eminent in his Profeſſion, has written excellently well in the Defence of natural and reveal'd Religion. The † other, one of the greateſt Philoſophers of the Age, has put Philoſophy to its right and proper Uſe, to defend the Truth, and ſupport the Authority of the Holy Scriptures, and in particular, of the Books of *Moſes*.

I beg Sir, you would excuſe this Digreſſion from my Subject, which came ſo naturally in my way, that I could not find in my Heart to baulk it.

But to return to my Subject, I hope from what I have ſaid, it may appear that a Profeſſion

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* *Dr.* Cheyne. † *Dr.* Woodward.

that

that is ſo uſeful and excellent in itſelf, ſo directly calculated for the Good and Happineſs of Mankind; a Profeſſion that leads into the moſt curious Learning, and the moſt elegant Parts of Knowledge, cannot be juſtly call'd mean, ſlaviſh or diſhonourable: I hope it will not be thought ſo upon the account of the Pay and Fee which the Phyſician receives. Since every Labourer is worthy of his Hire, and is entitled to the Fruit and Reward of his honeſt Labours, I'm ſure none can deſerve 'em better than thoſe, who ſacrifice and loſe their own Reſt, to procure that of others, and often viſibly expoſe their Lives, to preſerve that of their Patients.

I have ſhewn that the *Greeks* had no notion of this Meanneſs and Slaviſhneſs of Phyſick; ſo far from that, *Galen* tells us, that the antient Phyſicians had a Command over their Patients, equal to that of a General over his Soldiers, or a Prince over his Subjects: Their Words and Preſcriptions were look'd upon, as ſo many Oracles and Laws; ſome of them had made a Decree, that a Patient that drank Wine againſt the Order of the Phyſicians, ſhould be ſeverely puniſh'd, tho' he recover'd of his Diſeaſe: And this is the Strain of the beſt Writers among the *Greeks*, who ſhew the greateſt Regard and Honour to the Profeſſion: I ſhall inſtance but in two, who I hope, will be thought to be full, and to come up to the Point. And theſe I the rather pitch'd upon, becauſe they liv'd in the time of the *Romans*; and theſe are *Plutarch* and *Lucian*.

The firſt of theſe, who will be allow'd to be a Writer of great Weight and Credit, ſpeaking of Phyſick, ſaith, * "It is not inferiour in Elegancy,

* Τῶν ἐλευθέρων τεχνῶν Ἰατρικὴ τὸ μὲν γλαφυρὸν καὶ περίττὸν, καὶ ἐπιτερπὲς ἡδυπάθειας ἐνδέστερον, &c. *Plutarch*, de ſanit. tuend. *v.* 2. *p.* 122. Wech. edit.

" Brightneſs, Copiouſneſs and Pleaſure, to any " of the Liberal Arts".

Lucian is fuller ſtill, and more to my purpoſe, ſince he vindicates Phyſick from this very Charge of Slavery and Bondage. † " The more honou- " rable and uſeful (ſaith he) Phyſick is, for " Human Life, the freer ought thoſe Perſons to " be, that exerciſe and practice it: 'Tis but juſt " that this Art ſhould enjoy ſome Priviledges; " that ſo divine a thing, the Doctrine of the " Gods, the Study and Employment of wiſe Men, " ſhould not be ſubject to the Laws of Slavery, " to the Fear, Penalties aud Suffrages of Tri- " bunals, to the Threats of a Father, nor to " the Anger and Paſſion of the Ignorant". And a little below he ſaith, " It is an Art entirely " free, upon which all Cities have beſtow'd " Honours, Preheminencies, Immunities and Pri- " viledges".

And theſe two Authors I would ſet againſt all the Paſſages, that Dr. *Middleton* has quoted out of the *Romans*, and ten Times more if it was poſſible; I ſay out of the *Romans*, who either were not appriz'd of the Excellency of Phyſick, or were biaſs'd and prejudic'd againſt it.

And this brings me to the Third thing I propos'd, which was to enquire how it came to

† Τὸ δὲ τῆς Ἰατρικῆς ὅσῳ σεμνότερον ἐστὶ καὶ τῷ βίῳ χρησιμώτερον, τοσούτῳ καὶ ἐλευθερώτερον εἶναι προσήκει τοῖς χρωμένοις, καὶ τίνα προνομείαν ἔχειν τὴν τεχνὴν δίκαιον τῇ ἐξουσίᾳ τῆς χρήσεως. Ἀναγκάζεσθαι δὲ μηδὲν, μηδὲ προσάπτεσθαι πράγμα ἱερὸν, καὶ θεῶν Παίδευμα, καὶ Ἀνθρώπων σοφῶν ἐπιτήδευμα, μήδ' ὑπὸ δουλείαν γίνεσθαι νόμων μήδ' ὑπὸ φόβον, καὶ τιμωρίαν τῶν δικαστηρίων, μήδ' ὑπὸ ψηφῶν καὶ πατρὸς ἀπειλὴν, καὶ ὀργὴν Ἰδιωτικὴν, ἀτελὴς ἡ τεχνὴ ὀπηγε τοῖς ἰατροῖς καὶ δημοσίᾳ αἱ πόλεις τιμὰς καὶ προεδρίας καὶ προνομίας διδόασιν. Lucian. *abdicat. Ed. Grav. v. 1. p. 724.*

paſs

paſs, that this uſeful, honourable and excellent Profeſſion ſhould ſo far degenerate, and ſink ſo low among the Old *Romans*, as to become the Practice of their Servants and Slaves.

Now 'tis certain 'twas late e'er that People began to look into Arts and Sciences; * *Horace* ſaith, it was not 'till after the Punick War. They were ſo wholly taken up with their Wars, and carrying on their Conqueſts, that they had neither Time nor Leiſure to ſtudy the polite and elegant Arts of the *Greeks:* Their Arts and Sciences conſiſted in fighting, and routing their Enemies; their Eloquence in brandiſhing a Pike, and in darting a Javelin; as *Ovid* himſelf tells us.

‡ *Qui bene pugnavit, Romanas noverat artes,*
Mittere qui poterat pila, diſertus erat.

Theſe were their Studies and Employments in thoſe warlike and buſy Times. But even in their ſhort Intervals of Peace, when they enjoy'd ſome Reſt and Leiſure, they did not apply themſelves to the politer Arts and Sciences. They look'd upon themſelves as Maſters of the World, and wholly ſet themſelves to ſtudy the † Laws of

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* *Serus enim Græcis admovit acumina chartis,*
Et poſt Punica bella quietus, &c. Ep. l. 2. Ep. 1.
Tully ſaith, that 'till his Time, Philoſophy had been deſpis'd and neglected by the *Romans*. Tuſc. Queſt. *Suetonius* ſaith, *Grammatica olim Romæ ne in uſu quidem nedum in ullo honore erat rudi ſcilicet ac bellicoſâ etiam tunc civitate.* Sueton. de illuſt. grammat. Ed. Boxhorn. *p.* 483. ‡ Ovid *Faſtor. l.* 3. *v.* 203

† In this particular of the Laws of Nations, and the Arts of Government, the *Romans*, to give 'em their due, exceeded not only the *Greeks*, but all the other People of the World. For as the Neceſſity they were in of giving Laws to their conquer'd Nations, oblig'd them to apply themſelves to the Study of the Laws, and as they could pick up the beſt from every one of 'em, they made ſo great a Progreſs in that Science, that their Laws came at laſt to be as extenſive as their Arms; and in proceſs of time, the *Romans* became not only the Conquerors, but alſo the Law-givers of the World.

their

their Country, and the Arts of Government, and ſlighted and deſpiſed the *Grecian* Sciences, which they were not able to attain. *Virgil* himſelf gives up the Cauſe, he freely gives up Sculpture, Eloquence in pleading, and Aſtronomy in thoſe beautiful Verſes, which you will perhaps not be ſorry to ſee here.

* *Excudent alii ſpirantia mollius æra,*
† *Orabunt alii cauſas, cœlique meatus*
Deſcribent radio, & ſurgentia ſidera dicent:
Tu regere imperio populos, Romane, memento,
Hæ tibi erunt artes, pacique imponere morem,
Parcere ſubjectis, & debellare ſuperbos.

Beſides, the moſt ſevere and rigid among them were really afraid of the *Græcian* Arts, and look'd with a jealous Eye upon them: They thought (as a great ‡ Man obſerves) that they would let in Luxury and Effeminacy among them, that they corrupt the Manners of their Youth, and take 'em off from that Strictneſs of Virtue, and Severity of Morals, to which they ow'd the Extent of their Conqueſts, and their being the Maſters of the World. And this clearly appears by a Fragment of *Cato* the elder, preſerv'd by *Pliny*, which is only a childiſh Invective and Declamation againſt the *Græcians*, and the Dan-

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* Virg. Æn. *l.* 6. *v.* 848. † It appears by this Paſſage, that *Virgil* gave up the Cauſe in point of Eloquence to the *Greeks*, and did not prefer *Tully* to *Demoſthenes*, as ſome modern Criticks have, I think, without Juſtice done againſt this plain Conception of *Virgil*, and the Opinion of one of the beſt Judges of Eloquence that ever liv'd, I mean the great *Quintilian*, who gives the Preference to *Demoſthenes*; *Virgil*, indeed in this Place, does not give up to the *Greeks* the Superiority in Poetry; that I ſuppoſe he reſerv'd for himſelf; but with what Juſtice he might claim before *Homer*, I ſhall leave to learned Men, and better Judges than my ſelf to decide and determine.

‡ Dr. *Sprat*.

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ger which their Arts, if ſuffer'd to come in, would bring upon the Commonwealth.

" Believe me (ſaith he) a * Prophet, when-
" ſoever the *Greeks* ſhall import their Arts, and
" Sciences, they will ſpoil and corrupt all;
" much more when they ſend in their Phyſicians,
" who have ſworn by their Medicines to kill all
" the *Barbarians*," for that is the name that they give us. And therefore he adviſes his Son *Marcus*, only to † look into the *Grecian* Arts and Letters, and not to dive deep into 'em: Which

* *Hoc putes vatem dixiſſe, quandocunque iſta gens literas ſuas dabit, omnia corrumpet; tum magis ſi medicos ſuos mittet, juraverunt enim*, &c. Plin. Hiſt. l. 39. c. 1. p. 189. Ed. *Elz.*

† *Quod bonum ſit eorum litteras inſpicere, non perdiſcere.* Plin. Hiſt. *l.* 22. *c.* 1. But *Cato* (as *Pliny* tells us) did not diſapprove Phyſick in general, nor blame ſo uſeful a Science; for he not only practiſed it himſelf in his Family, but had written a Treatiſe for the Benefit of his Son, his Slaves, and his Cattle when they were ill. I ſhall now give a Sketch of the Phyſick of *Cato*, by which we may ſee what Skill he had in that Science, and how fit he was to judge of that which he ſo much inveighs againſt in the *Greeks*. Firſt, it conſiſted in Charms and Faſcinations; as this which he recommends for a diſlocated Joint; *motas, vaeta, daries, dardaries, diſſunapiter uſque dum coeant*. Cato de Re Ruſt. *c.* 160. In a Fracture he would have 'em bind it up, and ſing every Day, *Huat, hanat, hanat, iſta, piſta, fiſta, dominabo, damnanſtra, & luxato.* Fol. 41. Ed. Rob. Steph. The other part of his Practice was as extraordinary in its kind, for he blam'd Diet and Abſtinence in Diſeaſes, and in a Diſtemper preſcrib'd Pidgeons, Ducks, and Hare's Fleſh, becauſe theſe were light and convenient for ſick People, but apt to give the ſick Man too many Dreams. *Plutarch*, who has no great opinion of his Phyſick, obſerves, that his Wife and his Son both died before him, (the latter, as we may gather from *Tully*, died but young) and that if he himſelf arrived to a great Age, it was more owing to Exerciſe and a good Conſtitution, than to his Skill and Ability in Phyſick. I ſhall not here make any Remarks upon *Cato*'s Practice, but will leave it to the Sons of the Faculty, who are much better able to judge of it than my ſelf. But I think it is pretty plain, from what I have quoted here, that he was not a competent Judge of the Phyſick, or the Phyſicians of the *Greeks*; and that the good old Man ſpoke with Heat and Contempt of what he did not underſtand. *Plutarch in Catone, Ed. Wechel. vol.* 1. *p.* 350.

Advice

Advice if the *Romans* who came after him had follow'd, they might have continued in their primitive Ignorance, and would not have made that Figure in the learned World, which they did afterwards by the help of the *Greeks*. I ſay by the help of the *Greeks*, ſince the whole Foundation of their Learning, is really grounded upon theſe from whom they have almoſt in every Page taken and tranſcribed their moſt beautiful and elegant Images and Deſcriptions. I will not, Sir, except *Tully* himſelf, whom you ſo much admire. *Tully*, who if he was once ſtript of all his borrow'd Treaſure, all that he has taken from *Iſocrates*, *Domoſthenes*, *Xenophon*, and *Plato*, whom he often literally tranſcribes, would (let me tell you) make but a very poor and indifferent Figure, much like *Horace's Cornicula furtivis nudata coloribus.* The like may be ſaid of *Virgil*, who has borrowed the whole Oeconomy of his Poem, his fineſt Similies, and moſt beautiful Thoughts, and indeed almoſt every thing from *Homer*, whom he follows ſo cloſe, that he ſeems to be rather a Tranſlator, than an Imitator.

Horace indeed is more modeſt in what he takes from the *Greeks*, and does not follow them ſtep by ſtep like a *fidus interpres.* But alas, what a Figure would *Horace* have made in his *Lyricks*, without the help of *Alcæus*, *Sappho*, and eſpecially *Pindar*, ſince his fineſt Thoughts and ſublimeſt Flights are but weak and faint Imitations of the * divine *Pindar.* As to their Dramatick Performances, the Comedies of *Plautus* and *Terence* are little elſe but Copies, and often literal Tranſlations of *Menander*, *Diphilus*, &c. Their Tragedies we can make no Judgment of, there being none

* This preference *Horace* has the modeſty to own in that beautiful Ode, *Pindarum quiſquis ſtudet æmulari.*

of

of those Extant, before the Time of *Seneca*. Their own Writers mention but two, that were esteem'd excellent in their kind, the *Medea* of *Ovid*, and the *Thyestes* of *Varius*, which I make no doubt, were in a great measure borrowed also from the *Greeks*. And what were these, supposing them to be never so good, when compar'd with those noble and sublime Compositions of *Æschylus*, *Sophocles*, and *Euripides*?

What I have said will I hope suffice to shew, that the *Romans* were vastly indebted to the *Greeks*, and that the Foundation of their Sciences was entirely built upon the Bottom of that learned Nation. I readily agree with Dr. *Middleton*, that the *Romans* shew'd the utmost Contempt of the *Greeks*: The Matter is too plain to be denied: But the Question will be *Quo jure*, with what Right and Justice they did so? These I am sure might reply with as good a Grace, as *Tully* did to *Antony*, *Non video quid in me despicere possit* Antonius. But this Contempt of the *Greeks* was not confin'd to their Persons, or their Works; it extended to their very Language, that noble, copious, and sonorous Language, which had born the Test of so many Ages, to which they oppos'd the poor, jejune and barren * *Latin* Tongue, which declin'd and decay'd almost as soon as it was formed, if we may believe *Tully*, who in an Epistle to *Pætus* complains, that in his time it began to decay. They went further than this, they excluded it from the Senate, and all their publick Proceedings. *Tully* was † censur'd

* *The* Latin *Tongue, as to the Purity of it, from the Spring to the Decay of it, did not endure much longer than an aged Man; scarce an* 100 *Years, from the time of the last* Scipio Africanus *and* Lælius, *to the Age of* Augustus. – *Whereas the* Greek *Language lasted above* 2000 *Years without any considerable Alteration.*

† Cicero Orat. VI. in Verrem.

for expreſſing himſelf in that Language before a Senate, or Aſſembly of *Greeks*. *Tiberius* forbad * a word to be inſerted in an Edict, becauſe it was *Greek*, and beg'd pardon † in the Senate, for making uſe of a *Greek* Word, which he could not ſo well expreſs in the *Latin* Tongue: This might have ſome Foundation in Politicks, to make their Language as Univerſal and Extenſive as their Arms: But it could have none in Senſe and Reaſon, thus to diſcourage the fineſt and nobleſt Language in the World; in which they ſucceeded ſo well, that § *Libanius* was afraid the *Greek* Tongue would have been utterly loſt. *Tully* || carries the Vanity ſo far as to aſſert, that the *Latin* Tongue was more full and copious than the *Greek*, in which he has the Stream of his Countrymen againſt him, as *Horace*, *Quintilian*, and *Martial*, who all complain of the Poverty and Barrenneſs of their Language. But above all, *Lucretius*, who was as great a Maſter of Style, and as elegant a Writer as *Tully* himſelf, ‡ complains in ſeveral Places of this defect of his own Language, which oblig'd him, againſt his will, to have recourſe to the *Greek*. What I have ſaid here has not been to diſparage and run down the *Latin* Writers, for whom I have a great Value and Eſteem, and to whom I owe a great deal of the Pleaſure I enjoy in my Retirement; but only to ſhew there was no juſt Reaſon for that Contempt, which the *Romans* ſhew'd of the *Greeks*: They whoſe Learn-

* Alexand. ab Alex. p. 1017. † Sueton. in Tiberio c. 71.

§ Libanius de fortunâ ſuâ apud Exercit. in Baronium. || Ita ſentio, & ſæpe diſſerui Latinam linguam non modo non inopem, ut vulgo putant, ſed locupletiorem quam Græcam.

‡ ——. Non noſtrâ dicere linguâ
Concedit nobis patrii Sermonis egeſtas. L. 1. v. 832.
Propter egeſtatem linguæ L. 1 140.
Abſtrahit invitum patrii ſermonis egeſtas L. 3. 261.
Tully de finib. L. 1. p. 1085. Edit. Gronov. 4°.

ing,

ing, in regard to theirs, was as Κώνωψ ἐλεφάντι, and their Writers, as Pigmies to Giants: From all which I hope you will not think it unreasonable to conclude that they are not really proper Judges in the Case, nor to be wholly believed in the Accounts and Characters which they give us of the *Greeks*. I could give you a pretty many Instances of this my Assertion, but shall confine my self to two only, which I hope may carry something of Proof and Evidence along with them; and which I shall fling in here, to give a little Life to this Essay, which I fear, by this time, runs very dull and heavy upon your Hands. I may treat of this more at large hereafter *ex professo*, but the Design of this Epistle will not permit me to dwell at present too long upon it.

And first, had we nothing remaining of the Works of *Archimedes*; had we not the Account that *Diodorus Siculus* and *Plutarch* give us of him; what Notion should we frame to our selves of that great Mathematician, from the name that *Tully* gives him, of a mean inconsiderable Man? And yet this was that *Archimedes*, that was both a Relation and a Favourite of the King of *Sicily*, which might, one would think, have procur'd him a more favourable Name: This was *Archimedes*, the *Newton* of his Age, who defended *Syracuse* by his Skill, for the space of three Years against the *Roman* Army, and *Marcellus* at the head of it; and who fell at last a Sacrifice to the Cause of Learning, being stabb'd, as we read in *Plutarch*, for refusing to come to the *Roman* General, till he had made an end of a Mathematical Proposition that he was intent upon. This is the great Man that I have always thought *Horace* had in his eye, in those two beautiful Verses.

|| *Si fractus illabatur orbis,*
Impavidum ferient ruinæ.

But *Plutarch*, who himſelf was a great Philoſopher, and ſeems to have ſtudied the Character of that wonderful Man, gives us another Notion of him, than *Tully*. He does not, like that Orator, repreſent him as a mean * inconſiderable Man, and as a meer Geometrician, and Mechanick: He tells us, that if he applied himſelf to that Part of the Mathematicks, it was to amuſe and divert himſelf, or to pleaſe and entertain the King of *Sicily*. He † repreſents him as a great and wonderful Genius, who was capable of the moſt ſublime and elevated Knowledge, and had waded through all the Science, that can ſhew and ſet off the Force and Dignity of human Underſtanding. And I hope, Sir, that under ſuch a View, you will allow that he deſerved a better Character, than that which *Tully* in this place beſtows upon him.

The next Inſtance I ſhall give of the little Juſtice which the *Romans* often did to the *Greeks*, is that of *Livy*, in relation to *Polybius*. Now if we had nothing left of that excellent Hiſtorian, if we had not the Accounts which *Tully* and *Velleius Paterculus* give of him, what Notion ſhould we have of that Writer, from the Character that is given him by *Livy*, who calls him *Authorem nequaquam ſpernendum?* And yet this was the great *Polybius*, the beſt and moſt faithful Hiſtorian of his time. *Polybius*, who is reckon'd by *Tully* among the beſt Authors, is honour'd by *Velleius Paterculus*

|| Hor. Od. L. 3. Od. 3. V. 7, 8.

* Puſillum homuncionem à pulvere & radio excitabo. Cicero Quæſt. Tuſc. L. 5. † Plutarch. in Marco Marcello—*See Mem. of* Litterature, V. 3. p. 398. *L'Abbe Fraguri.* § Quæſt. Tuſc. L. 5. ‡ L. 30. ſub finem. 11, Voſſ. Hiſt. Græc.

with

with the Name of an excellent Genius, recommended by *Caſaubon* for Dignity and Veracity, and who was in ſuch eſteem among the *Romans*, that the famous *Brutus* that died at *Philippi*, in the moſt perplex'd and difficult Part of his Life, could find Time and Leiſure to make an Abridgment of his Works: And laſtly this is that *Polybius*, from whom *Livy* himſelf (who treats him in this manner) takes and * copies whole Books, which he inſerts into his Hiſtory, and follows him, not in his Faults, (for I know of none that *Polybius* has) but in thoſe very Paſſages which he gives us as true, and which the Writer had pointed out to him, and warned him to avoid; as the Story of *Hannibal*'s cutting his way through the *Alps* with Vinegar, and the Apparition which, he ſaith, *Jupiter* ſent to that General at *Cadiz*: which *Polybius* rejects as unworthy of an Hiſtorian, and only fit for Poets who are forc'd to have recourſe to Machines, to bring down their Gods, and carry off their Heroes. This I ſay is the Man, upon whom *Livy* beſtows the Character of an *Author nequaquam ſpernendus*. I know *Caſaubon* labours to excuſe and bring him off, by a μείωσις or λιτότης. Yet allowing the full Force and Stretch of that Figure; was it ſaying enough of ſo great a Man, and one from whom he had himſelf borrowed ſo much in his Hiſtory? I believe we ſhould think it would be doing little juſtice to *Philippe de Commines*, *Bentivoglio*, or to my Lord *Clarendon*, ſhould we ſay that they were *not deſpicable Writers*. From theſe two laſt inſtances I think it may appear, that the *Romans* are not fair and impartial Judges in the Caſe, nor fit to ſtand in the Pannel upon

* *'Tis plain that the beſt part of the Third Decad in* Livy *is in a manner tranſlated out of the Third Book and the reſt of* Polybius.

the

the Trial of the *Greeks*, nor to be readily believed in the Accounts they give us of the Writers of that Nation: And therefore I am apt to think, that *Arhagathus* the firſt Phyſician of note that appear'd at *Rome*; and *Aſclepiades*, whom * *Pliny* makes little more than a Quack at firſt, or a broken Rhetorician, might be as excellent in their way, and as eminent in their Profeſſion in that Country, as the *Sydenham*'s, *Willis*'s, and *Ratcliff*'s have been, and the *Mead*'s, the *Sloane*'s, and the *Friend*'s, are at preſent in this. I am not without grounds for this conjecture, ſince the firſt of theſe upon his arrival at *Rome*, had the † *Jus Civitatis* confer'd upon him, and a Place built for him at the charge of the Publick, to Study and Practice in: And the other was in intimate Friendſhip with the great *Tully* himſelf. For I cannot for my life believe that the *Romans*, who muſt be own'd to have a good Taſte enough in many other things, ſhould in this have ſo wrong a way of Thinking, as to truſt their Lives and Healths, and thoſe of their Families, to vile and miſerable Slaves, the very Dregs and Refuſe of the People. I rather believe that thoſe two Phyſicians I have mention'd, as well as *Muſa*, the § *Aruntii*, *Caſſii*, *Calpetani*, *Albutii* and *Rubrii*, were not of the meaneſt Order of Slaves, but ſuch as the Fortune of War, Neceſſity, or any other Cauſe, had reduc'd to the Servile eſtate and condition.

And this brings me to the laſt Thing I propos'd, which was to take a ſhort View and Sur-

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* Aſclepiades erandi magiſter, nec ſatis in eâ re quæſtuoſus ut ad alia ſagacis ingenii, huc repente ſe convertit nec remedia noſſet. Plin L. 26. C. 3. Edit. Elz. p. 348. † L. 29. C. 1. Plin. Nat. Hiſt. § Plin. Nat. Hiſt.

vey

vey of the Servants and Slaves of the Ancients, and to enquire what kind of Slaves we may ſuppoſe thoſe to have been, who chiefly practis'd Phyſick at *Rome*. A learned Man in *Germany* has written a Diſſertation *ex profeſſo*, of the Servants of the Ancients, which would have been of great uſe to me upon this occaſion: But ſince I could not get a ſight of it, you muſt be ſatisfied with what my own Memory, and a very ſmall compaſs of Reading can at preſent ſuggeſt. The Ancients then had two ſorts of Servants. *Firſt*, ſuch as were really Free, but hir'd themſelves out, and ſerved for Wages: Theſe were call'd by the *Greeks* θῆτες; and θητεύειν ſignified to ſerve for Wages: Thus we read * *Telemachus* went out, followed by his Servants and Slaves. Thus again in the *Odyſſey*, † *Penelope* ask'd *Ulyſſes*, whether he would be hired to work and labour in the Country? And § *Herodotus* tells us, that three Brethren, *Gavanus*, *Æropus*, and *Perdiccas*, fled from *Argos* to the King of *Macedonia*, and hir'd themſelves to him, to take care of the Horſes, Oxen, and Cattle of that Prince. The *Romans* likewiſe had thoſe kind of Servants call'd Mercenary: ** Thus *Tully* mentions *Mercenarius Oppianici* and *Corax*. The Servant in *Petronius* tells his Maſter, I have hir'd †† my ſelf for the Labour of a Man, and not of a Horſe; I am full as free as you, though my Father has left me poor. Among theſe laſt, I ſhall place the *Liberti*, or *Freedmen*, who often hir'd themſelves out for Wages after they had obtain'd their Liberty. The ſe-

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* Θῆτες τὲ δμῶες τὲ ἐπουτο. Od. 4. 644. † L. 18. V. 365. § Herodot. in Urania. ** Cicero pro Cluentio C. 59.

†† Hominis operam locavi non caballi, nec minus liber ſum quam vos, etſi pauperem me pater reliquit. Petron. C. 117. ſub fin.

cond

cond kind of Servants were Slaves, which may be reduc'd to four different Kinds.

The firſt and primitive Kind, were ſuch as were taken Captives, and made Slaves by the Fortune of War. Theſe were by the *Greeks* call'd Δμῶες from Δαμᾶσθαι, to conquer, becauſe thoſe that were thus conquer'd in War, became the Property of the Conqueror; of which I could produce many Inſtances out of *Homer*. Theſe were call'd *Servi* by the *Romans*, from *Servare*, *quaſi* * *Servati*, becauſe they were thus ſav'd from Death.

The ſecond Sort were ſuch as were bought and purchas'd with Money: Theſe laſt are not ſo anciently known among the *Greeks*. The Natives of *Chios* † were the firſt that began that Commerce of ſelling and buying Men; and the People of *Caria* were the firſt that were thus bought and ſold for Slaves. So that the Name of a *Carian*, and that of a Slave, came at laſt to be Synonymous: And to this ſome Commentators apply that of *Homer*, ἐν Καρὸς αἴσῃ.

The third Sort of Slaves among the *Romans* were the *Variæ*, who were born of Slaves in their Maſters Family, and who followed of courſe the Fortune of their Parents.

The fourth and laſt kind of Slaves that I can find among the *Romans*, were ſuch as, being Strangers, and newly come to *Rome*, admitted themſelves into ſome great Family, and made an Agreement to ſerve there for a Time, in order to obtain their Liberty. Which not only gave

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* Servi nomen dicitur quod in bello capti & victoribus ſervarentur, Aug. Civit. Dei. *And theſe were not look'd upon and treated like common Slaves: Thus in the* Captivi *of* Plautus, *one ſaith*, Pergiſne ſervum me exprobrare eſſe id quod vi hoſtili obtigit.

them

them their Freedom, but alſo entitled them to the *Jus Civitatis*, that was attended with ſuch Priviledges that the greateſt Men, even the Magiſtrates themſelves, could not do them the leaſt injuſtice and wrong. This is what Dr. *Middleton* ſaith, he does not underſtand, but it was certainly ſo, as appears from * *Spanheim.* An inſtance of this we have in *Petronius*, where *Trimalchio* ſaith, he had † admitted himſelf a Slave, chuſing rather to be *Civis*, than *Tributarius.* Upon which the learned Mr. *Burman*, the preſent Glory of *Holland* for Litterature, makes this Obſervation: Strangers, § ſaith he, made uſe of this Method, and admitted themſelves voluntarily as Slaves to ſome great Families, upon agreement that within ſuch a time they ſhould obtain their Freedom; and by conſequence the *Jus Civitatis*, with all the Rights and Priviledges that attended it. Now the firſt and laſt of theſe I take to be the Slaves that practis'd Phyſick at *Rome*: Such I mean as were made Slaves by the fortune of || *War*, or ſuch as admitted themſelves into ſome great Families, to qualify themſelves for the Freedom of the City, and the Priviledge of practiſing at *Rome*: Both which, notwithſtanding the meanneſs of their Condition, might have been well born, and have had a good Education, like our Apprentices in *London*, who though they be very often of very good Families, and Men of a genteel and liberal Education, are yet bound for ſuch a

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* Orb. Rom. Exerc. 1. C. 3. L. 11. C. 5. † Ipſe me dedi in Servitutem, & malui civis eſſe Romanus quam Tributarius. § Hac arte peregrini emebant civitatem, dando ſe in ſervitutem Romano, adjecto pacto ut manumitterentur Burm. in loc. Petron. C. 57.

|| *Some learned Men have thought that the famous* Muſa, *Phyſician to* Auguſtus, *had been taken Captive with his Brother* Euphorbus, *Phyſician to* Juba, *when that King with his Family fell into the hands of the* Romans.

term of Years, are to all intents and purpoſes Servants, and undergo ſome of them manual and very low Services, before they can ſet up and obtain the Freedom of the City. Of this laſt kind of Slaves, I take to have been the *Caſſii*, *Aruntii*, *Calpetani*, *Albutii* and *Rubrii*, mention'd by *Pliny*; if they were really Slaves: I ſay if they were Slaves, for it does not follow that they were ſo, becauſe they bore the names of ſome great Houſes in *Rome*, which is the opinion of the Doctor. For 'tis certain that Strangers even of the beſt ſort, who obtain'd the *Jus Civitatis*, uſed to take the name of thoſe great Men that had procur'd them that Honour, and that without any notion of Slavery, Bondage and Subjection. But granting all that I have ſaid to paſs for nothing; allowing the Doctor the full force and weight of his Argument; ſuppoſing Phyſick was really Servile and Diſhonourable among the old *Romans*, and only practis'd by Slaves, and the meaneſt and loweſt of the People: Allowing all this, I do not ſee why it ſhould at all reflect upon the Faculty, nor why it ſhould loſe any thing of its Dignity and Excellency from any falſe Notions, wrong ways of Thinking, miſtaken * Gravity, or unreaſonable Prejudices taken up by the *Romans* againſt it. But, Sir, I believe by this time, you may be glad to ſee land again, as *Diogenes* us'd to † ſay, at the end of a dull and tedious Diſcourſe; I ſhall therefore haſten to a Concluſion, and make but two Obſervations more in relation to Phyſick, which I hope you will not think altogether foreign to my purpoſe, and may not diſpleaſe you, as you are a Lover of Antiquity:

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* Solam hanc artium Græcarum nondum exercet Romana *Gracitas* in tanto fructu. Plin. Hiſt. L. 29. C. 1. † Γῆν ὁρῶ.

And

And thoſe ſhall run upon two vulgar Notions, which are pretty much in vogue in this Nation: I ſay in this Nation, for as I do not find them among the * *French*, ſo I have not met with them in any of the *Spaniſh* and *Italian* Writers.

The Firſt is that a ſeventh Son, that comes into the World without the *Intervention* of a Female Child, is born to be an eminent Phyſician: The other, that a Child unborn (as they call it) that is, one that is cut out of the Womb after the Death of the Mother, will alſo excel in the Profeſſion. To begin with the Firſt.

'Tis certain that the Ancients thought that there was ſomething ſacred and ſolemn in the Number Seven. *Linus* and *Homer* both call it the moſt perfect Number. *Tully* in *Scipio*'s Dream ſaith, 'tis the fulleſt, and compleateſt of all Numbers. *Varro* and *Macrobius* affirm, that this Number has a great influence upon the Heavens, that the Conſtellations are made up of this perfect Number, ſeven Planets, ſeven Triones or North-Stars, and ſeven Pleiades. They ſay further, that † this Number hath alſo a mighty Power over the Sea, whoſe Ebbings and Flowings are govern'd by the ſame Rule. *Varro* ſaith, it has a great influence over human Bodies, whoſe good or bad Symptoms are diſcern'd and judg'd of by that Period, for which reaſon, thoſe Days were call'd Κριτικοὶ. *Macrobius* goes farther and ſaith, this ſeptenary Number is the great Ruler and § Diſpenſer of the human Fabrick, and prognoſticates the health or danger of the Perſon that is ſick. Since then

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* *The* French *allow the ſeventh Son to touch for the King's Evil.*

† Oceanus quoque in ſuo incremento hunc numerum tenet. Macrob. in ſom. Scip. L. 1. C. 6. § Unde non immeritò hic numerus totius fabricæ diſpenſator & dominus, ægris quoque corporibus periculum ſanitatemve denunciat. Macrob. L. 2. C. 6.

this Number was thought to be ſo critical, to have ſuch an affinity and connection with Phyſick, and ſo great an influence upon the Body of Man, and all its Diſeaſes, 'tis likely they might think that a Child, who by his birth made up that myſtical Number, was by Nature deſign'd to be eminent in the Profeſſion. But if I may be allowed to venture upon another Conjecture, I ſhould rather think this Notion proceeded from *Apollo* the God of Phyſick, who (as the *Mythologiſts* tell us) was born on the ſeventh Day of the Moon. * *Heſiod*, the Father of thoſe fabulous Writers, calls the ſeventh Day Ἱερὸν ἦμαρ. From which ſome learned Men have concluded, that that Poet had ſome notion of the Sabbath, or ſeventh Day obſerved among the *Jews*. But there is not the leaſt ground for this conjecture: For *Heſiod* immediately gives the reaſon of the ſacredneſs of that Day, becauſe, ſaith he, *Latona* on that Day was delivered of *Apollo*. And this is confirmed by *Callimachus*, in his Hymn upon † *Delos*: Where the *Scholiaſt* obſerves, that he was born on the ſeventh Day of the Month. *Plutarch* ſaith, it was the Month *Targelion*, which was celebrated in Honour to *Apollo*, who was therefore call'd Ἑβδομαγένης, but it was not only the ſeventh of this Month, but the ſame Day of every Month, (as a learned Man obſerves) was conſecrated to that God. § *Euſtathius* ſaith, every new Moon and every ſeventh Day of the Moon, were conſecrated to him, and ** *Proclus* upon

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* ——— Καὶ ἑβδόμη ἱερὸν ἦμαρ
Τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητὼ
Heſiod ἡμερ. v. 6.

† Ἀπόλλων γὰρ ἐπταμηνιαῖος ἐτέχθη. Hym. in Del. V. 251.

§ Ἀπόλλωνος ἱερὰ πάντα νουμηνία καὶ ἡ τῆ Σελήνιαχῆ μηνὸς ἑβδόμη, Euſtathius in Homer. Odyſſ.

N. B. *There is now in* London, *a firſt rate Phyſician, very eminent in his Faculty, who was the ſeventh Son of a ſeventh Son.*

** Καὶ Ἀθηναῖοι ταυτὴν ἑβδόμην, ὡς Ἀπολλωνιακὴν τιμῶσι διαφερόντως καὶ ὑμνοῦντες τὸν θεὸν, Proclus in Heſiod.

Heſiod

Heſiod obſerves, that the *Athenians* celebrated the ſeventh Day of every Month, carrying Branches of Laurel, and ſinging Hymns in honour to that God. Since then this Number was conſecrated to the God of Phyſick, 'tis not improbable that a Child, who by his birth compleated that Number, might be thought to be deſign'd for the Profeſſion of Phyſick.

As for the other vulgar Notion of an unborn Doctor, there are ſome clear Traces of this among the Ancients; who believed, as the common People do now among us, that a Child cut out of his Mothers Body, after her Death, was to be dedicated to Phyſick, and could not fail of being eminent in that Profeſſion: And this I can trace as far as *Virgil*, who ſaith of * *Lychas*, that he was cut out of his dead Mother's Body, and conſecrated to *Phœbus*. Upon which † *Servius* obſerves, that the Children that thus came into the World, were dedicated to *Apollo* the God of Phyſick, to whoſe help and aſſiſtance they owed their Life and Breath. But I think a more probable Account may be given of this vulgar Notion; and that it is rather to be deriv'd from *Æſculapius*, who came into the World in this manner, that is, was taken out of his Mothers Body after her Death. I know *Pauſanias* and *Lactantius* give another account of the Birth of *Æſculapius*, § namely, that as ſoon as he was born, he was by his Mother *Coronis* expos'd in a Wood, where he was found by Shepherds or Huntſmen, who took him and brought him up. But *Pindar* relates the matter otherwiſe, and ſaith that *Apollo* having diſcover'd the infi-

* Inde Lycham ferit exſectum jam matre perempta,
Et tibi Phœbe ſacrum. Virg. Æn. L. 10. v. 315. † Omnes qui ſecto matris ventre procreantur, Apollini conſecrati ſunt, qui deus Medicinæ eſt, per quam lucem ſortiuntur. Serv. in locum. § Mr. *le Clerc*.

delity

delity of his Miſtreſs *Coronis*, and the affair ſhe had had with *Iſches*, the Son of *Elates*, ſent his Siſter *Diana* to put her to death: But that the God unwilling that the Child ſhould periſh, and that the innocent Babe ſhould ſuffer for the Guilt of his Mother, came to the Flames, which parted and gave way, and taking the Child out of his Mothers Body, gave it to *Chiron* to bring up, and to inſtruct in the practice of Phyſick. The Paſſage is ſo beautiful, that I believe you will not be ſorry to ſee it in the * Margent. Which of theſe two Accounts is the moſt probable, and the moſt to be depended upon, I ſhall not here make it my buſineſs to determine: 'Tis enough for my purpoſe, that there was ſuch a Tradition, which might probably give riſe to that Opinion which was believed in the time of *Virgil*, and which is now in vogue in this Nation. But as this is but a Conjecture of my own, I will not lay a greater ſtreſs upon it, than it will bear; but will entirely leave it to your better Judgment.

I fancy Sir, you will think that I have gone pretty much out of my Sphere in this Eſſay, and

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* Ἀλλ' ἐπεὶ τείχει θέσαν ἐν ξυλίνῳ
σύγγονοι κούραν, σέλας δ' ἀμφέδραμε
λάβρον Αφαίστου, τὸτ' ἔει-
πεν Απόλλων, οὐκέτι
τλάσομαι ψυχᾷ γένος ἀμὸν ὀλέσσαι
οἰκτροτάτῳ θανάτῳ,
ματρὸς βαρείᾳ σὺν πάθᾳ.
ὣς φάτο· βάματι δ' ἐν
πρώτῳ κιχὼν, παῖδ' ἐκ νεκροῦ
ἅρπασε. καιομένα
δ' αὐτῷ διέφαινε πυρά.
καί ῥά μιν Μάγνητι φέρων
πόρεν Κενταύρῳ, διδάξαι
πολυπήμονας ἀν-
θρώποισιν ἰᾶσθαι νόσους. Pind. Pyth. Od. 3.

I believe you will be ready to apply to me this Verſe of *Euripides*.

Τεκτὼν ὢν ἔπραξες ἃ ξολέργικα

Or more properly that of *Horace*,

Quod Medicorum eſt promittunt Medici.

I own the Charge, and doubly ask pardon of the Gentlemen of the Faculty.

Firſt, for taking this Cauſe in hand which they themſelves are ſo well able to defend.

Secondly, For managing it ſo ill. I own they did not want ſuch an Advocate as my ſelf.

Non tali auxilio nec defenſoribus
Phœbus eget:

But 'tis what I could not refuſe to Truth and Juſtice, to ſo uſeful and excellent a Profeſſion, and to an order of Men for whom I have always had a very great Eſteem, and from whom I have received many Civilities. As to the other, the meanneſs of the Performance, I hope they will excuſe that for the ſake of a good Intention; that they will look favourably upon it, and make ſome Allowances for a Country Retirement; the diſtance from a Library, or ſuch a number of Books as is neceſſary for an Eſſay of this kind; and alſo for the want of the aſſiſtance of Friends, that are ſo neceſſary to any one that undertakes a Work of this Nature, and which no body ſtands in greater need of than my ſelf. But it will be a great Pleaſure and Satisfaction to me, if theſe my weak, but well meant Endeavours, can ſerve to ſpirit up ſome great Genius, equal to ſuch a Work, that may do more juſtice to the Cauſe, and better aſſert and vindicate the Honour of that excellent Science. I hope I have not ſaid any thing in the Courſe of theſe Papers, that may offend or diſoblige

diſoblige Doctor *Middleton*, for whoſe Perſon, Merit and Learning, I have a juſt and real Eſteem.

Memor actæ non alio † rege pueritiæ,
Mutatæque ſimul togæ.

I have ſome Collections by me in my own way, which I hope may pleaſe you more than this, and which I may take ſome opportunity of communicating to you hereafter.

Si ſit amica ſalus, & ſint ea digna videri.

I am, SIR, &c.

† *The great Dr.* Bently, *the* Varro *of his Age*
Meritò cui doctior orbis,
Submittens faſces, deferat imperium.

FINIS